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THE WORK AND MISSION OF LIBERIA.

REPORT OF EDWARD S. MORRIS, Esq.

*To the President and Board of Managers of the Penn. Colonization Society.*

*Gentlemen:* In compliance with the request of the Board at its Monthly meeting, September 14th, it is my pleasure not only to repeat the statements I then made, but to add not a little thereto.

When in May last, I was in New York to see two parties of Freedmen embark for Liberia, I asked them—"Why this emigration?"—"Who encouraged them to go?" With one voice they replied "This movement comes from our own hearts, God put it there."

The proposed annexation to Liberia of the Medina country two hundred miles in the interior, with its native population of half a million, is one of great significance. If I properly understood Dr. Edward W. Blyden in a late conversation, this proposal comes from no positive or direct action of either the Liberian Government or its citizens, but from the general influence of the Christian Republic as represented by its laws, its churches, its homes, its true refinement and the general industry of the people. May we not say "Heaven hath a hand in these events?"

This particular and self-moved action of the Medina tribe, if not prevented by the British Government, should of itself settle the boundary question between Sierra Leone and Liberia, about which our Government lately acted as Arbitrator through Com. Shufeldt.

When in England last year, I read with heartfelt pleasure the comments of the *London Times* and the *Echo*. The former remarked, "This annexation is without a parallel in ancient and modern history, and in this day of standing armies, it is pleasing to know that it comes from

the opening hearts and minds of the people, and will be concluded by the pen, not the sword." The latter influential publication said, "The Liberian Republic is among the greatest moral and social experiments of our time."

The influence of the Medina people has favorably operated upon other tribes. By Treaty dated 25th of June, 1880, between the kings and princes of the Vey tribe and the President of Liberia, occurs the following: "This tribe acknowledges and confirms forever the absolute and sovereign power of the Liberian Government, of their territory and country above named, hereby binding ourselves, our heirs, our respective subjects and our successors in office, to observe and keep the laws of the Republic of Liberia, and to obey all orders emanating from the President, or any Superintendent or Commissioner duly appointed by the Government of Liberia." And Article 5th provides, "In case of dispute which cannot be settled between ourselves (i. e. their own tribal differences) then, in that case the same shall be referred to the President of the Republic of Liberia for his decision thereon, which we hereby promise, covenant and agree to observe and obey on our part. Any violation of the promises of this agreement by any of the above chiefs, he or they shall be regarded as a common enemy to the well-being, happiness and prosperity of the country, and shall be punished by the Government of Liberia according to the laws of the land. The Government of Liberia, on its part, promises to promote foreign and domestic trade by opening ports of entry and trading posts."

Mr. President; having been among these people, I can testify of what my eyes have seen and my ears heard, and I venture nothing when I say the Native tribes in and about Liberia desire the school and Christian church, quite as much if not more than the port of entry and trading post. Let Liberia send the school teacher with the hoe and the Bible, as well as the customs collector.

The Liberian Government has done well in the 8th and 9th articles of this agreement, promising to promote and foster the educational interests of the Veyes. In article 10, the tribe agrees to "send, or cause their children to be sent to school, as well as to contribute to the support of the same according to the laws of Liberia regulating taxes."

This Treaty was signed by kings and princes in the presence of three commissioners appointed by Anthony W. Gardner, President of Liberia, and will come before the Legislature of Liberia at its annual session in January next. Dr. Blyden told me he would be present and encourage its confirmation.

This then is the work and mission of Liberia, to take the Natives by the hand and educate them into the paths of civilization and Christianity,—thus preparing the land and people for the reception of many of

our Freedmen looking to their fatherland through the vestibule,—Christian Liberia, the open door to Africa. As with the answer of the Freedmen of America going to Liberia, so now is richly blended the reply from kings and princes of Africa.—“*This movement comes from our own hearts, God put it there.*”

Looking to these our Freedmen, Thomas Jefferson, with the pen of prophecy, wrote; “Going from a country possessing all the useful arts, they might be the means of transplanting them among the inhabitants of Africa, and would thus carry back to the country of their origin the seeds of civilization, which might render their sojournment here a blessing in the end to that country.” As a confirmation of this, the great statesman Henry Clay said:—“Although I may be thought extravagant in my view, I declare that of all the projects of the age, there is none to compare with that great project of transporting the free people of color in the United States, with their own consent, to the coast of Africa.”

Mr. President; as we sit here month after month and year after year as Managers of the Pennsylvania Colonization Society, prayerfully considering the elevation of a race and the redemption of a continent, how encouraging are the foregoing facts, and the words of Theodore Frelinghuysen, and of our late fellow citizen, Joseph R. Ingersoll. The former said, “The more this noble scheme develops itself, the more diversified become the aspects in which it awakens our admiration and conciliates our esteem.” While the latter exclaimed, “I do not understand how any one can look at the facts as they now stand forth to the world and not be convinced of the great wisdom and high claims of this enterprise.”

My fellow members of this Board will be pleased to learn that I have seen my way clear to send two teachers for my school to be located at Arthington, the most interior settlement of Liberia, Mrs. Ogden and her son. She, with her husband, Rev. Thomas Spencer Ogden went to the coast of Africa, south of Liberia, in the year 1857, as missionaries of the Presbyterian Church. After four years of labor in that promising vineyard Mr. Ogden died. Mrs. Ogden returned to America with her son, then six months old. She has had four years experience teaching the native youth, and now renews her labors, but with her son, a full counterpart of his devoted father. While she will teach with the book in the school, he will lead the boys in the field with the hoe: not only blending the industrial with the literary, but looking to the day when the school will be self-supporting.

I have sent with my teachers all the necessary school books, charts, maps, globes, black-boards and modern school desks, for thirty-six boys; also Bibles, Testaments and Psalms in Arabic and English, enough material to clothe fifty boys for one entire year and a sewing machine.

hope soon to raise sufficient funds to send a modern frame school house to Liberia, the plan of which is now before us. This school house, as you see, is to seat fifty boys, and provide a comfortable home for the teachers. With this proposed light house for the "Dark Continent," there must go a printing press with Arabic and English type, a working loom, and a cabinet organ to help in the songs of praise. To prepare the way for this work in Africa, Mrs. Ogden and her manly son sailed on the first of this month from New York on the barque *Liberia*, direct for Arthington and are now upon the Ocean. Let us unite in committing them to Him "who is mightier than many waters, yea, than the mighty waves of the sea."

If all is well, the school bell will ring at Arthington January 1, 1881. This information is now on its way to friends in England, who promised me their influence in obtaining for my school, the sons of chiefs from the Niger Valley and Soudan, where exist to-day tens of millions of human beings, may I not say the flower of the Negro race, a people free from the sin of slavery and the curse of intoxicants, all waiting for the Christian school-house, and to learn the truth as it is in Jesus.

Africa!—what a land is this Africa. Well may Victor Hugo exclaim, "Let us take that land from whom!—from no one.—God has given that land to man!—Let us take it,—not by the spear but by the pruning hook,—not by the sword but by the plough-share."

EDWARD S. MORRIS.

PHILADELPHIA, 609 WALNUT ST.,  
11th month 9, 1880.

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#### FOR LIBERIA.

A small company of emigrants left New York, November 1st, on the bark *Liberia*, sent by the American Colonization Society. As no debt is incurred beyond the ability to meet, the number of persons thus aided is in proportion to the amount contributed. Every donation of \$50 to the Society will pay the passage of a worthy emigrant, and another \$50 will support the same while clearing his land, building a house and planting a crop, with shelter and medical attendance for six months after arrival.

Among the *Liberia's* Cabin passengers were Mrs. Ogden, widow of Rev. Thomas Spencer Ogden, a Presbyterian missionary who died at Corisco in 1861, and their son born at that station, who now return to promote Christian education in Africa, under an engagement for three years with Edward S. Morris, Esq. of Philadelphia. They are to proceed to Arthington, the most interior settlement in Liberia. Mr. Morris has provided them with school-books, maps, charts, globes, modern school-desks, material to clothe fifty boys, and a sewing-machine. The



American Bible Society has given Bibles and Testaments in Arabic and English. A school building or church will soon be added, in which they can teach English to the sons of the chiefs, and the land on which it is expected a university will be built will be devoted to the use of the plough-share and the pruning-hook.

The bark *Tuck Sing*, which sailed from New York, November 22nd, carried in her spacious cabin Rev. Solomon P. Hood, a graduate of Lincoln University, Pa., sent by the Presbyterian Board of Foreign Missions to labor at Greenville, Liberia, and Mr. and Mrs. Barboza and four children. Mrs. Barboza is a daughter of Rev. Dr. Henry Highland Garnet and goes under the appointment of the Presbyterian Ladies' Missionary Society of New York, to establish a school for young women at Brewerville, near the St. Paul's river, a few miles from Monrovia.

**ROLL OF EMIGRANTS FOR BREWERVILLE, LIBERIA.**

By Bark LIBERIA, from New York, November 1st, 1880.

*From Concord, N. C.*

No.	NAME.	AGE.	OCCUPATION.	RELIGION.
1	Harvey Bost .....	40	Farmer.....	.....
2	Martha Bost.....	27	.....	.....
3	Isabella Bost .....	10	.....	.....
4	James Bost .....	8	.....	.....
5	Minda Black Bost.....	60	.....	Methodist...

*From Nashville, Tenn.*

6	Rev. W. E. DeClaybrook...	25	Minister.....	Baptist.....
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By Bark TUCK SING, from New York, November 22nd, 1880.

*From New York City.*

1	Antero Jose Barboza.....	40	Farmer.....	.....
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NOTE.—The foregoing named persons make a total of 15,613 emigrants settled in Liberia by the AMERICAN COLONIZATON SOCIETY.

**THE BAPTISTS IN LIBERIA.**

For several years past, there has been no appropriation by the American Baptist Missionary Union for the work in West Africa. This has not been for want of interest in the field, but because the work in Europe and Asia required all the contributions made, and even then there

was a debt. In the meantime, our brethren in Liberia have nobly pressed onward in the work in winning souls to Christ. Deprived of pecuniary aid from America, they have worked the harder, and more earnestly implored the aid of the Holy Spirit.

The last meeting of the "Liberia Baptist Association" was held in December, 1879, with the Shiloh Baptist church, in Virginia, on the St. Paul's river. The introductory sermon was preached by Rev. M. T. Worrell, pastor of the Monrovia Baptist church, from Ephesians iv: 12-14. Rev. John T. Richardson, of Monrovia, was appointed Moderator, and Mr. S. S. Page, of Marshall, was chosen Clerk. Of the twenty-six Baptist churches in the Republic of Liberia, the delegates from twenty-one were present. Precious revivals were reported. To the Providence church, in Monrovia, under the pastoral care of Rev. M. T. Worrell, fifty-six had been added by baptism, and probably as many more had been baptized since the Association met—to be reported next year. To the Arthington church, twenty-four were added by baptism, and the First Baptist church in Edina reported thirty-nine baptisms. There were in all 275 baptized, and the total number of communicants, 1,928.—*National Baptist.*

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#### LETTER FROM HON. JOHN H. SMYTH.

UNITED STATES MINISTER RESIDENT TO LIBERIA.

For Liberia there is a future that may be glorious, but full of responsibility. Here are broad lands, a short distance from and beyond the coast, well watered by the St. Paul's and Mesurado rivers, rich in flora and fauna, so rank is vegetation that with neglect of the soil for but two weeks or a month the sweet smelling flowers, shrubs and grasses cover the land. Here the agriculturist, then, must not be idle, for the price of rich harvests, such as Africa affords, is vigilant industry.

Here is the palm, rich in its variety of oils extracted, so valuable for commerce, so indispensable for home consumption, so palatable the cabbage it yields, so valuable in fibre for the nets and lines with which the finny tribe are decoyed, and the ropes and clothing made therefrom.

Here is the tall and slender cocoonut gracefully bowing its fringed top, no less to the rude blasts than the gentle zephyrs, affording fruit delicious to the taste and a fibre which is very useful.

Here are the orange, the lime, the lemon, cocoa, plum, and a variety of other trees that are constantly yielding of their fruit in abundance without the care and attention of man.

Here is the dwarf-like coffee tree, ever green, frequently in blossom, the perfume of which is sweet, yearly producing a berry, the most delicious of its kind known to epicures.

Here are the plantain, cassada and eddo, supplying the need of flour, meal or potatoes, and better adapted for tropical food.

Here sport upon highland and lowland the gazelle, water deer, red deer, bush cow, hippopotamus and elephant in marsh, and on the seashore the terrapin and green turtle.

Here are precious ores hoarded in the womb of earth. Here are, all around, medicinal plants and gums exuding from trees for the cure of those "ills to which flesh is heir."

With all that is beautiful, all that is useful spread around in prodigal abundance by a beneficent God, not all, nor any of this abundance is designed for the outer world, for any other race, save as it is received from the hands of the Negro.

Many of the race in exile have, in bitter moments of sore oppression, cried out, "Too hard to bear! Too hard to bear!" and believed themselves the most unfortunate of men, looking for no haven of rest, no vine and fig tree this side of heaven.

When they were despondent they knew not that there was in reserve for them a land guarded from their enemy by malignant fevers and diseases which kill him and others, but in which the Negro alone can safely live and flourish.

And beyond this protective belt which surrounds Africa, certainly which guards Western Africa, are found the flower of womanhood and the pride of our manhood—the intelligent and stalwart Mandingo who accepts Islam, a guarantee of liberty and equality to the captive here and hereafter, protects from drunkenness the scholarly Foulah, the energetic Seraculie, and the shrewd and diplomatic Soosoo, and those of other tribes no less in nobility of blood and virtues.

The responsibility is with the Africo-Liberian to have perfect amity between himself and his heathen brother by the exercise of the largest charity for his faults, that Christianity and civilization may displace superstition and heathenism; a responsibility that assimilation by marriage shall begin and continue; a responsibility that shall induce the Africo-Liberian and his friends abroad to present faithfully and honestly to the Negro in exile the condition of Liberia, and to discourage the coming of emigrants, however anxious they may be to come, who cannot willingly, from a conviction of duty to the race in Africa, sacrifice comfortable homes, and the long-delayed but possessed boon of liberty, equality and preferment now enjoyed in the United States.

The products spoken of, the beauties and utilities in vegetable nature referred to, the "paragons of animals" mentioned, which constitute not only these but various other tribes of Central Africa, must be sought, this land possessed, not without privation and suffering. This land must be sought with a purpose never to look back and a desire that

when death comes their dust shall mingle with that of the fatherland. This land must not be sought with a hope that your richest products of learning and rarest skill of labor possessed, will be able, however exerted, to accomplish the work of civilizing and evangelizing our brothers, but with a determination to throw the bread of effort on the waters to be seen and gathered in the future, because racial allegiance cannot be thrown off but with the sacrifice of self-respect and of manhood.

### ITEMS OF INTELLIGENCE.

**Mrs. ANN PRIEST**, wife of the Rev. James M. Priest, died at the residence of her husband, at Greenville, Sinoe county, Liberia, June 15th. She was the first person in Liberia appointed as a missionary teacher by the Woman's Missionary Society of the Presbyterian Church. She had been married thirty-seven years, and left a son and a daughter. In former years she was a member of the Central Presbyterian church in Philadelphia. She had remarkable qualifications for usefulness, and "being dead yet speaketh." It is hoped that her school may be continued and enlarged.

**SUPPRESSION OF THE SLAVE TRADE.**—The London *Mail* states that the Governor-General of Soudan has refused to revoke Col. Gordon's order, forbidding Government authorities to traffic in ivory with the natives. The reason assigned was that he believed the ivory trade was a means of supporting the slave trade, and he would not consent to any step which could in any way revive or assist that traffic. It is a pleasure to recognize any sympathy on the part of Egyptian officials with the suppression of the slave trade.

**MONUMENT TO THOMAS CLARKSON.**—The erection of a monument to perpetuate the labors of Thomas Clarkson as an advocate of slave emancipation, was inaugurated October 25, at Wisbeach, when the first stone of a handsome memorial was laid. The memorial will be a statue with an inscription and bas-reliefs. It was designed by the late Sir Gilbert Scott, and will cost \$10,000, of which \$3,000 are still required.

**WEST AFRICAN MISSIONS.**—At the last meeting of the Wesleyan Missionary Society, at the Burthurst Street Chapel, in Freetown, Sierra Leone, S. Lewis, Esq., B. L. presided. In an effective speech he showed the necessity of having the very best men to be obtained as *native missionaries*. He congratulated the general superintendent on the establishment of the Theological Institution. The evangelization of Africa could *never be performed by foreign missionaries*, inasmuch as they could never be had in sufficient numbers, but by training the African to do it, the most effective and speedy means will be used. During the past year the Lumba country was visited by Rev. D. Huddleston and Rev. J. Booth. They found a friendly people who expressed themselves as willing to receive the Gospel. Mochellep has also been visited by the general superintendent. The sum of \$110 was raised at the anniversary. During the past year \$2,500 was remitted from this district to the parent society.

### RECEIPTS OF THE AMERICAN COLONIZATION SOCIETY, During the Month of October, 1830.

NEW YORK. (\$100.00.)	
Kingston. A family contribution.	100 00
NORTH CAROLINA. (\$150 00.)	
Concord. Harvey Bost, toward cost of passage to Liberia	150 00
AFRICAN REPOSITORY. (\$1.00.)	
New York	1 00

RECAPITULATION.	
Donations	100 00
African Repository	1 00
Rent of Colonization Building	121 50
Emigrants toward passage	150 00
Total Receipts in October	\$372 50



















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